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291 purchase they lose their new look; and although they are periodically washed, soap or soda-ash is rarely used and consequently they appear to be stained and soiled. In families which are financially better placed, and among those who have received some degree of education or who have been influenced by urban friends and relations, the children's clothing is markedly superior in quality and cleanliness. Boys wear shirts cut in modern style and *dhotis* or occasionally *pyjama*. Girls wear either a blouse and skirt or frocks bought ready-made from the city stores or made by the local tailor. Men wear a vest or shirt and a *dhoti*. Influential and well-to-do persons put on a coat when leaving their houses, particularly when going to the city. Women wear a *sari* and a bodice, the latter invariably embroidered. The favourite colours of the women in the countryside appear to be the deeper shades of red, yellow and green. The village shepherds have a distinctive dress. When they go out to graze their herds of goats and sheep they always have a locally made black blanket on their shoulders, even in the hottest season.

● 301 The people of Telangana, particularly the women, are extremely fond of ornaments. The commonest types are those made of metal which include ear-plugs and ear-rings, nose-pins and nose-rings, rings worn on the fingers and toes, bracelets, anklets, several types of light and heavy necklaces and belts worn round the waist. Among well-to-do people ear and nose ornaments as well as necklaces are generally made of gold; the rest of a woman's ornaments are of silver. However, very few people can afford ornaments of a metal as expensive as gold, and most people have a few silver pieces, the rest of their ornaments being made of cheaper metals and alloys. In addition to the metal jewellery all Hindu women except widows wear a number of glass bangles on the wrists. The Muslim women's choice of ornament differs from that of their Hindu neighbours, and such jewellery as they wear often comes from the shops in the city and is not made according to the designs of the local goldsmith.

3. THE VILLAGE

173 Shamirpet cannot claim to be a village of any great age. No historical records relating to the actual founding of the village are available, but the elderly people have some information regarding

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sexual union of any type between the two is regarded as a kind of incest. It has already been pointed out that these units have no functions beyond those mentioned above and have no common organization, authority or ceremonial distinctively belonging to them.

Although in general we can regard Shamirpet as fairly representative of Telangana villages, some Telugu-speaking castes which play an important part in rural Telangana are not to be found in the village; and it will be perhaps advantageous to make a passing reference to some of these castes here. The Velma are a rich agricultural caste more or less equal in status to the Reddis. The Kamma are another caste of the Kapu group who inter-dine with the Reddi, but they are regarded as equals of the lower clean caste groups. The Balja traders are Shaivite Hindus whose status is regarded as being a little higher than that of the Komti. The Gandla works the oil press, and his status is similar to that of the Sale and the Gaondla. The Yenadi, who in some parts of Telangana act as village guards, are in status equal to the Erkala. The Lambada provide a colourful though somewhat alien element in the population of Telangana. In language, dress and ornament they stand out from the rest of the people of Telangana. Their northern origin is clear both from their physical appearance and from their language. The dress of the Lambada woman is picturesque. Her multi-coloured skirt (*lahanga*), tight bodice (*choli*) and upper covering (*odhni*) are elaborately embroidered and worked with appliquéd mirror. Her ornaments are heavy and distinctive, and their tinkling sound lends an air of romance to the dusty roads of the countryside. There is a Lambada settlement some six miles from Shamirpet and they are a common sight on the nearby road.

Mention should also be made of three wandering caste groups—the Balsantanam, the Sharda-galu and the Dasari. The Balsantanam live in small, low, portable huts and move from village to village. They weave mats, sing songs and legends, and beg from village cultivators. The Sharda-galu are professional story-tellers and earn their livelihood by reciting the legends of their vast repertoire. Similarly, the Dasari are country dramatists who contribute towards the entertainment of the villagers by performing folk plays. Members of many of the castes mentioned above make occasional appearances in Shamirpet.

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buys his yarn from the shops in the city. The clothing to-day can be classified into three main types: the average peasant dress, the old-style respectable dress, and the new-style clothing. In all the three types of clothes mill-made cloth is extensively used. For shirts and vests practically everyone uses mill-made cloth. The same is true of materials used for the bodices and blouses of women. Before the Second World War mill-made women's *saris* were capturing the village markets, and were making the position rather difficult for the village weaver who was unable to withstand this competition. However, due to acute war-time shortages, particularly of *saris*, there was a switch back to the locally woven material. In the three styles of clothing enumerated above, those adopting the new are imitating the current urban styles. In these two different trends can be observed: Indian clothing and semi-Indian clothing. Most people in this group are young men. During the Muslim régime they had taken to *pyjama* (thin white trousers) and *sherwani* (long, buttoned-up-to-the-neck coats) which were then extremely popular. The *kurta*—long loose tunic popularized by the Congress in the civil disobedience days—became a mark of patriotism and is currently the accepted respectable dress with young men. It can be worn with both *dhoti* and *pyjama*. Shirts with collars, shorts and European-style jackets were also used by this section. Knitted vests too became very popular. Items of clothing introduced more recently are trousers and bush-jackets. These are confined mostly to people who have served in the Hyderabad Army or who have had some small jobs in the city. In the old-style respectable dress not much change is in evidence. During the Muslim régime the clothing of the respectable people had acquired a definite court touch, and a long coat and lambskin cap became the dress of the respectable city-going village people. With the decline of Muslim rule in Hyderabad this cap was discarded by the Hindus as it symbolized their subordination to the Muslims. It has been replaced by an ordinary black cap, and the traditional long coat is still in use. The average peasants' and workers' dress has not changed much, but it is now made of mill-cloth. Many of the agriculturists and artisans, and indeed some poorer people, buy shirts with collars, and coats, to wear on special occasions. Among women brightly coloured and gaudily printed clothes have become popular. City manufactured trinkets are eagerly bought by them. Bangles, which every Hindu woman whose

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husband is alive must wear, were formerly made by one of the local castes from indigenous materials. Now factory-made glass bangles have captured the market almost completely. Children's dresses are now generally of Western style. Frocks, rompers, shirts and shorts are bought for them from the local market or from the shops in the city. Among other items of everyday wear Western-style shoes with laces are now being used alongside country shoes and sandals.

To the list of articles of daily requirement there have been several significant additions. Aluminium and 'German silver' utensils became very popular with the poorer sections of the population on account of their low prices. Glasses, as well as china cups and saucers, could be seen in several homes. Besides the public buildings five private homes now possess wall or alarm clocks. Kerosene lanterns can be seen in several homes, and there are five kerosene pressure lamps in the village. Some old people use reading glasses, and more then half a dozen young men from the village have bought sun glasses. Several people in the village use safety razors and torches. Cheap fountain-pens are also very fashionable.

In the food habits of the people there has not been much change. Sweets and other dainty eatables are bought from the shops in the city or from the bazaar. Five small stores in the village sell, among other things, lozenges, fruit-drops and biscuits made in Hyderabad. Tea and coffee are also very popular. Even those who do not drink these beverages regularly at home, occasionally have them in the village shop ostentatiously known as the 'hotel'. Aerated waters enjoy an amazing popularity as they are believed to provide relief from many stomach disorders. The cigarette factories at Hyderabad have been producing and popularizing cheap brands of cigarettes, which have been progressively replacing the country cigarettes in which tobacco is rolled in dried leaves. Along with fermented palm-juice, some people now drink other liquors supplied by distilleries in Hyderabad.

Side by side with the traditional recreations of gossip, loafing and playing indigenous games, several new varieties of entertainments are now available to the village people. The village has three gramophones. In the tea shop there is a crystal radio. Some young men in the village play volley-ball. Many people patronize the circus and cinema in the city.